

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Tuesday, December 9. 1707.

Rumaging among old Records in the
North, which has been my Work
 for some time, it came to pass, that
 there came in my Way an old Speech, made
 a long time ago by a noble Peer, and which
 was printed for Instruction, or Ostentation,
 or something else, as was known in those
 Times; and annex't to the Speech, was
 found, or made, or something or other like
 that, an old Manuscript entitled a *State*
Catechise—In which there were a great ma-
 ny unhappy Questions, which have such a
 strange Relation to what has sometimes hap-
 pened since, that it looks almost like Pro-
 phesy, and I cannot think it improper *now*
and then to give you a Touch about it in
 these Papers: I hope, nobody will take Ex-
 ception at the bare Relation of things, and
 as to my own Remarks I'll take care to leave

them no Room for it; some of the Questions
 are unlucky enough, but as for the Answers
 they are——&c.

The first Question, our Manuscript offers
 to the World, was—

Q. Why do People, who make Speeches
 in P——t, print them when they have
 done?

A. 'Tis very seldom that they do; the wisest
 of them seldom do, and the modestest never.

Q. Why was the new Speech called—the
 Speech of a noble Peer, printed?

A. The noble Speaker answer'd various
 Ends in it. 1. He pleas'd his Vanity in
 pursuing his own Popularity, not having
 Eyes to see that most Men took him to be
 mad. 2. His Revenge; in that he thought
 he touch'd his adverse Friends to the Quick,
 by

by exposing even the King himself to the Reproach of the People. 3. He pleased the People by making a publick Appeal to them, thereby degrading his own Dignity, and the illustrious Body of Peers he was a Member of.

Q. But why did the noble Peer speak Nonsense?

A. Not because he knew no better.

Q. But why did he print that Nonsense too?

A. Because he thought the People easie enough to be impos'd upon, and to be jingled into any thing.

Q. But what has the noble Peer said?

A. Nothing at all.

Q. But what did the noble Peer think he said?

A. Nothing to the Purpose.

Q. But why did the noble Peer say it then?

A. Because he has been used to do so.

Q. But what did the noble Peer mean?

A. Nothing.

Q. And why did he mean nothing?

A. Because he used to mean nothing.

Q. But what made the noble Peer so angry with the King's Whores?

A. That's a Mistake, he was not angry with them at all.

Q. But why did he speak of having them all sacrific'd?

A. Because he had a Mind they should not be sacrific'd.

Q. Why did he speak to have them turn'd out?

A. Because he was in the Plot to have them kept in.

Q. How can this be?

A. Why he spoke so ridiculously about their turning out, that nothing could be a more effectual Argument to their Establishment where they were.

And so much for an old Speech of a noble Peer, until I draw some Morals from the Story; yet I shall not make any Applications; let every Mans Fancy guide him as he pleases. The Speech I mention was made against Whores, evil Counsellors, Ministry, and I know not who; the first were coupled with the last, to help to cry them out; the last

were coupled with the first, to help to keep them in:— And every Man said, he had link'd the Innocent with the Guilty, to blacken These, and preserve Those— And this effectually answer'd what the Author expected, viz. That it would be all very insignificant.

From all this, if I may be allow'd to draw some Inferences, they would be such as these.

1. 'Tis no new thing for great Men to make Speeches.

2. 'Tis no new thing for great Men to make Speeches, and then print them.

3. 'Tis no new thing for great Men to make Speeches, and print them when they are very insignificant, or in plain English, when they are nothing to the Purpose.

4. When great Men make Speeches, and print them when they are nothing to the Purpose, the common Peoples Business is to laugh at them, and wise Mens to take no Notice of them.

5. When great Men talk and print, and nobody minds them, they grow wiser at last, and hold their Tongues— But this by the by.

I return to my State Caseshife, which examining the noble Peers Speech, made so many Years ago, goes on thus.

Q. What Country does this noble Peer speak of, when he is lamenting her Condition?

A. His own Country.

Q. Why does he speak so pitifully of her, as if she were RUIN'D, DESPERATE, and MISERABLE?

A. By Way of Anticipation, all for her Good.

Q. Why does he do it so publicly?

A. All for her Service too, only that her Enemies may insult her as such, and fill their Gazetts and Mercuries with the miserable Condition of our Country, prov'd out of our own Mouths, to encourage their People to a War with us, that they may be destroy'd.

Q. How is this for our Good?

A. Many Ways. 1. As it serves to humble and mortifie us, and not a little discourage and reduce us, that so we may be fitted to bear our Destruction Spiritually. And 2.

As it may make our Enemies fool-hardy, and delude them with Thoughts of our Weakness; till they run headlong, into our Hands, or HOUSES, one of the two, take it which way you will.

Q. What is the Benefit of making our Condition seem worse than it is?

A. O Abundance! Particularly that it brings it to be really worse than it seems.

Q. What is the Advantage of loading our Miscarriages upon the Heads of them, who have no hand in them?

A. More effectually skreening those that have.

Q. Why are People in great Places always call'd R—s?

A. Because there are always SOME out of those Places.

Q. What is the End of railing at Men in great Places?

A. To get into them our selves.

Q. What stops the Mouth of a Malecontent L—?

A. Making him the same R— he rails at, viz. Giving him the Place he rails for.

From this Part of the *Catechise*, I cannot but make a few wholesom Inferences also, according to the Method I took before.

1. We are not in so bad a Condition, but we were worse formerly.

2. Let our Condition be never so bad, to make it appear worse than it is, shows more Passion than Discretion.

3. To be always complaining, and to be really reforming, proceed from two different Tempers, and aim at quite different Ends.

But my *State Catechise* comes upon me again.

Q. Who made this Speech, and when was it made?

A. Vide the Title, *The Speech of a Noble Peer*, Anno 1679.

Q. This is to say, who, it was reported, made it; but that does not answer the Question?

A. Whoever made it, he spoke it.

Q. Who is it probable made it?

A. Some that had less Wis, than he that spoke it.

Q. Is there less Sense in the making, or in the speaking it?

A. Little enough in either, but least of all in Printing it.

Q. Why may not a Noble Peer turn noble Pamphleteer, if he pleases?

A. Because it is impossible; the Nobility will not descend to the Pamphleteer, because from that Moment he commences Mechanick.

Q. What do you call a Mechanick in this Case?

A. 'Tis an Engine screw'd up by some Hand out of Sight, which works and moves as it were of itself, but really is supinely and passively obedient to the Engineer that screws it up; who frequently sets it wrong, on purpose to delude the ignorant, abused People.

Q. But is there not such a thing as a Party Engine, and is it not manag'd much the same way?

A. No doubt of it—Your Experience may teach you that every Day.

Q. Does any Man speak in Publick, but he is that Engine to some Party or other?

A. Yes, yes, sometimes; but I do not say it is often.

Q. But does any Man print his Speeches, that is not a Tool to a Party?

A. Indeed, I dare not say there are any such.

Q. Prithee, speak *English*, and answer my Question?

A. I must not speak *English*, I ought not to speak *English*; there have been noble Peers in former Ages that spake, and did not speak *English*, and that printed, and did not print *English*, and when they did, acknowledged it was nothing to the Purpose; and therefore I won't speak *English*, nor Truth, nor Sense, but will speak, *ay that I will*, just as I think fit, for why should I set up to do more than my Betters?

I confess, Gentlemen, these things were done a long time ago, and the Jest will be lost to a great many People, because to every Story there hangs a Tale, as we say, and Men ought to know the History of things, in order to understand the rest—For really, good People, there is not Room in this Paper for Explications; however, many People have that old Speech of a Noble Peer in their

their Memories, it was made by an old, forward, turn'd-out, malecontent Man of Quality, so the Knaves that banter'd his Speech call'd him, and that is all I shall say of him; as to those People that do not remember the Story, they may explain old Things by new, or new Things by old, or what they please, 'Tis all one to Gabriel John,

*For as an ancient Speech did fail,
For being all Head without a Tail;
So this was lost, because they fail,
It was all Tail, and had no Head.*

For HE DREAMED, and it seem'd as if it were, but he awoke, and behold it was A DREAM, Mahomets Alchoran, Ch. 17. Fol. 154695.

ADVERTISEMENTS.

An Advertisement concerning Printing in Folio, the second Part of Mr. John Bunyans Works.

I Charles Doe, say that Mr. Marshall's Advertisement is a needless Thing, (and seems a Design to cross the Work of 155 Sheets, at 10 s. per Book, and the 7th Gratis, in my Hands, and so puts me upon Publishing this Advertisement.) For I have been encouraged to do the Work some Months, by several principal Persons both at London and Belford, who are raising Subscriptions for me; especially Mr. John Bunyan, the Eldest Son of our Author: For I have made some Progress to do the Work, and all the Well-wishers to it, that I know of, have, for some Reasons, refused Mr. Marshall, and chosen me. And as to his Title to the Books he mentions in his Advertisement, I have Reason to believe, that I have better Title to them than he. And I may say that there was no Probability of his ever Printing the first Part, if I had not, besides my putting it into his Hands, raised him most Part of his Subscriptions; but my Subscribers were not pleas'd with him, and he may despair of doing this without my Assistance. I live at the Boar's-Head in the Borough, between London-Bridge and St. Thomas's Hospital, where Encouragers of the Work may have my Proposals, wherein the first Book is the *Pilgrims Progress*, and I take no Money, but a Promise in Writing, until I put the Work in the Press.

Postscript. I have, and do resolve to have nothing to do with Mr. Marshall in this Work, tho' to colour his Pretensions he hath, without my Knowledge, put my Name into his Proposals, and I believe, the rest of the Persons mentioned, knew nothing of it.

NOTE, That when I put the Work in the Press, I shall give publick Notice, in the paper call'd the *Postman*, or in the *Review*; and as my further Good-Will to the Work, I propose, that he that subscribes for four Books, shall have a Fifth Gratis.

Next Week will be Publish'd,

AN Historical Account of the Bitter Sufferings, and the Melancholy Circumstances of the Episcopal Church of Scotland, under the Barbarous Usage and Bloody Persecution of the Presbyterian Church-Government—With an Essay on the Nature and Necessity of a Toleration in the North of Britain.



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